THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Truth, like cork, will be uppermost at one time or another, though kept down in the water."—ISAAC TAYLOR.

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CONVENTION OF CONFERENCE PRESIDENTS.

(*Concluded from page 583.*)

President Walter P. Monson said, "The questions considered here are not often gone into in the time we usually have to talk matters over, and they are of grave importance." He read a paper entitled, "Making Friends," dealing with friendship in the abstract and mentioning the qualities that enter into the character of those who are capable of true and lasting friendships. The gift of making friends is rather of Divine origin than the result of cultivation, although cultivation must not be neglected, even if the ingredients are inborn. It would be worse than folly to simply say, "I am as God made me, and if I am repugnant to my associates, why I cannot help it." If we would have friends we must be friendly, on the natural law that like begets like. Avoid mannerisms and superficialities. The real Christ-life attracts the pure on the natural law of affinity, and too much importance cannot be attached to the living of clean, undefiled lives. No missionary can bring souls to Christ without exercising the virtues of sympathy and friendship. Some of the requisites are earnestness, honesty and sincerity. A stubborn, self-willed argumentative person has few friends.

In the discussion which followed, all present took part. It is one of the prominent features of our propaganda, this of making friends. The surest way of accomplishing this is to become possessed of qualities that are worthy of friendship. Among a number of Americans who come to these European countries every year, there is a lamentable tendency to belittle what is seen here. There is no reason for such an attitude, for there is sufficient of a praiseworthy nature to be found in these old countries to satisfy even the most exacting. All that is good and admirable in the world is not confined to one country, and our elders are so well aware of

this fact that they rarely offend by unpleasant comparisons. See the good and praise it; there is lots of it in this country.

President Clawson closed the discussion, and among other things said: "We are here to convert souls to God, and without making friends that is impossible. We must really and truly love the souls of men to make friends of them. That is a grand principle of the gospel; it is a message of love. There is no need to find fault with what doesn't please us here: I had rather talk of the many things that do please me. Certainly there are good grounds to speak favorably of the British regard for law and the conscientiousness with which it is enforced in this country."

At 10:15, meeting adjourned to reconvene next morning at nine o'clock. Singing, "We thank Thee, O God." Benediction by President Joseph W. Clark.

The morning session on Wednesday opened by singing, "Come all ye sons of Zion." Prayer by President Fletcher B. Hammond. Singing, "The Spirit of God."

President Ernest S. Horsley read a paper on the subject, "How Best to Look After the Poor." He said, "The poor we have had with us even from the beginning. Moses had to deal with the problem, and Christ said in His day of earthly ministry that the poor we should have always with us. We have them to-day, and it is a matter of grave concern to properly provide for them. No one plan seems adequate, for the conditions which caused the poverty, and the disposition of the victims of need, are so various as to require almost a personal application in each individual case." Spoke of the excellent offices of the Relief Society, and of the plan of Fast Offerings—the receipts of the one day in each month set apart among the Latter-day Saints as a day of fasting and prayer. This method requires that each person contribute to a common fund the price of what he or she thinks has been saved by abstinence from food. "These two methods, with occasional aid from the tithing funds, have proved to be effective agencies in relieving the distress of the poor who have come under my care. In our conference, there is a commendable spirit manifest among the saints, who do all they can to find employment for those of our members who may be out of work." The speaker felt that the time would come when the poor would be perfectly cared for, that time being in the day when we can come to a clear understanding and have all things in common, as the people of God did in those days closely following upon the memorable Pentecost. We expect to grow up to the measure of that requirement some day.

In the discussion, some of the brethren advised that an effective way of ameliorating conditions of poverty, lay in the action of some elders in going to the poor and instructing them how to care for their money, or make the best use of what they purchased with it. How to find out whether an applicant for help was really in need or only shamming, came in for considerable

attention. The only settlement of this question, it was concluded, was to go and investigate all cases. The needy poor are often, nearly always so, more reserved about making their wants known than are the less worthy. In some localities, trouble has arisen through the saints borrowing from the elders. Many of them evidently never intend to repay. A vote was taken of the brethren present in the meeting as to whether the rule should obtain prohibiting the elders from lending. The vote was unanimous to prohibit the practice. There was not a dissenting voice to the suggestion that if the poor would live the law of tithing, they would solve the problem of relief from poverty themselves. There were many testimonies borne of special cases proving this view to be correct. There is never any call for aid among honest tithe-payers anywhere, except, of course, in cases of utter helplessness. The question arose as to whether or not the elders should be asked to pay Fast Offerings. A vote on the matter resulted in a decision to advise them to do so for the sake of the blessing attached. It seemed unnecessary to require a payment of tithing, especially where the money sent them had already been tithed at home.

In concluding this discussion, President Clawson said that he approved of the idea of investigating all cases of poverty where help was asked. "Tithing should be taught for the sake of the blessing it brings to the payer. Even the poor widow who receives but a pittance is entitled to this blessing as well as the rich person. Others earn money and get a blessing, shall she be deprived of blessing just because she doesn't earn so much?" Speaking of the character of people who often asked for help, related an instance where a man of some ability got the notion that he should be helped, and how ungrateful and complaining he was all the time. It was not a case of worthy poor. The worthy poor often suffer rather than make their wants known. These cases should be looked after just as carefully as those who apply, and a little more so.

President Samuel Cottam of the Sheffield conference, read a paper on the subject of "Relief Societies." The speaker began by saying, "Order is heaven's first law." The house of God is a house of order, and in it there is place for all His children, both male and female. The Relief Society was organized to give women the chance of development socially and philanthropically. Recounted the circumstances of the organization of the first society. "Women are possessed of qualifications for certain work far better than men are. One of these qualifications is caring for the sick. To ensure the best results, the officers chosen for these societies should be worthy members, those who are spiritually-minded and exemplary. The meetings should be held for the purpose of advancing charity, and when uncharitable talk is indulged in the spirit of charity is marred. There can be but indifferent

success in societies where the members are not friendly towards each other, or where any gossip is permitted. Some elevating subject might be taken up profitably in the meetings of the society. For instance, some societies follow the plan of having one member read from a good book while the rest sew or knit or do like work; others have members treat in turn during the hours of work, subjects of interest to women and especially to the sisters of the society. The spirit which treats disdainfully the lower or subordinate offices and aspires to the higher places should be checked, for it is contrary to the genius of the gospel."

The discussion showed that there were officers of societies in this country who believed that their organization was not under the direction of the branch authorities, but was a sort of general or independent order. President Clawson corrected the idea, saying that all organizations, including the women's society, were under the jurisdiction of the branch authorities. The suggestion was made that the elders ought to meet with the sisters to take the lead in questions that are not easy to decide and to lend encouragement to those engaged directly in this great work. President Clawson closed by saying that where such disagreement existed as to render the efforts of the societies ineffectual, they had better be disbanded.

President King talked on the matter of "Mutual Improvement Associations." The subject was divided into various sub-topics as follows: Spiritual, Moral, Practical, Social, Lectures, Discussions, Order and Punctuality. These meetings should be conducted as other meetings, the opening and closing exercises consisting of singing and prayer. In the Hull conference an effort is made to have the programs and the courses follow the plan adopted by the General Board. Spirituality is aimed at through devotional exercises and the use of good books. In this atmosphere of thought there is a high moral tone that lends strength to the young. The subjects taught are of a practical nature, helping the members to learn to do by doing. The Mutual Improvement Association is a good medium of promoting social life, as it brings together the young under the proper direction.

In discussing the subject of Mutual Improvement Associations it was found that while in the main the meetings were conducted on the same plan, yet different text books were used; some having adopted the study of the Book of Mormon in a sort of class capacity under the auspices of the association; some the Bible, while others followed the outlines prepared in the Mutual Improvement Association manuals. The conclusion reached was that methods within the scope of Mutual Improvement Association work might be used here, leaving the choice of subjects to the selection of the brethren in charge.

The meeting closed by singing, "Now let us rejoice." Benediction by Elder D. Ray Shurtliff.

The afternoon session began at 2:45 p.m. Singing, "O ye mountains high." Prayer by President Richard W. Young, Jr. Singing, "Our God, we raise to Thee."

President Joseph W. Clark of the Newcastle conference read a paper on the subject of "Sunday Schools." In his conference there are nine branches and ten Sunday Schools, showing that one school is organized in a district where there is as yet no branch. All have been doing a good work for a long time past. Special interest has been shown in this work in the Newcastle conference for some years, and some fame has attached to the conference as a leader. There are a great many members of the schools who are not members of the Church. Especially is this true of the younger members. The schools should be as nearly complete in organization as possible. The officers should all be exemplary. Officers whose duties are arduous or who are required to be present at each session, should have assistants to obviate the difficulty of enforced absence of one or the other. The duties of teachers are very exacting and they should have assistants. There is no calling more noble than the teaching of the young; and reliable and worthy men and women should be chosen for this work in the Sunday Schools. They must be exemplary, for the child is a natural imitator. The children who attend our schools, not members of the Church, are of parents in many instances who care little or nothing about the gospel, or perhaps any religion at all, but these little minds will respond to holy influences and Godly precept and action. Some day they may be the means of reaching the hearts of their parents and bringing them to a knowledge of the truth.

Several questions arose in discussing the Sunday Schools. Should the children whose parents are not members of the Church be permitted to partake of the Sacrament? President Clawson said that he thought it would be quite proper to allow them to partake. Also, was it thought good to make a rule of passing the Sacrament in Sunday Schools? The answer was, Yes, it should always be done. Some schools had all local officers, some had an elder as superintendent, with assistants of the local membership. Some followed the outlines of study as printed in the *Star*, while others took up other studies. It was suggested by President Clawson that it wouldn't be amiss to use the outlines published in the *Star*, as that is the purpose of their publication. It was agreed by all present that the custom of setting officers apart to preside need not be done in the branches.

Elder D. Ray Shurtliff spoke on the subject of "Record Keeping." He said that we should always bear in mind when making up records that they were being kept partly for the benefit of future officers and for future generations, and should be made accurately and carefully. "As the records have been kept, it is difficult in some branches to get anything accurate beyond five years back. It is almost if not quite as important to keep the records as it is to

do the work which the records reveal. It will be found convenient to have a label on the front cover as well as on the back." Gave instructions how to keep certain records. Presented a blank which he had drawn up for the purpose of keeping elders' conference records, which blank was agreed upon, to be printed and bound in books with enough room to last for fifteen or twenty years. On the question of reporting meetings held, the conclusion was unanimous that these were to be reported by the presiding elder alone. Elder Shurtliff explained that in order to make these Elders' Conference Records complete, the work of the elders now in the field would have to be copied into these new books. A new idea submitted and accepted was that of keeping a book in each office containing instructions to conference presidents. This book was to be added to as new instructions were given, and handed down to each succeeding president. Uniformity was decided upon in the matter of submitting monthly reports to the Liverpool office. Henceforth, in all conferences, the fiscal month will close on the 25th, instead of the last day. This will give the clerks time to get their reports in to Liverpool promptly. The idea was advanced that presidents should be careful about signing anything they had not inspected, or didn't understand. This would ensure their looking over all reports before they were sent out. It developed that some elders become a little embarassed financially at times, and have had to return home owing the conferences, or their companions, some money. This might be forgotten for several months by the elder when he got home, and it caused inconvenience to those left in the field. A motion was made and carried that it be the policy of all presidents to refuse to lend any money at all. It was also the feeling of President Clawson, concurred in by all present, that an elder who neglects or refuses to pay his obligations while in the missionary field, is not entitled to, nor can he justly claim, an honorable release. In such cases an honorable release will be given when the obligations have been cancelled. The question of transfers came up during this period in the discussion, and President Clawson gave it as his wish in the matter that elders should not ask for transfers except upon very urgent grounds, until the close of their missions.

Elder S. Norman Lee spoke on the "*Millennial Star.*" He told of the place occupied by this remarkable publication among the journals of the Church, and asked that the conference presidents make it a point to impress upon their elders the necessity of supporting the paper. Remarked that in the semi-annual Priesthood meetings, those held immediately preceding the conference meetings, elders were in the habit of reporting the number of new subscribers secured during the previous six months, and some would have none, some one or two or three, but few would have a half dozen. He believed that this number could easily be increased to ten times the amount if the elders would try for a record as

they do in other branches of proselyting. He also asked that the presidents themselves, and the elders in their conferences, get into the habit of contributing to its columns such items of interest as come under their observation, and to send in to the office requests for the treatment of subjects upon which they felt they needed light.

The question of collecting for the "*Star*" came up in the discussion, and the idea was sustained that no one should receive the paper without paying for it; that getting it without paying for it discouraged its being read—as it would be if paid for.

Elder Lee also spoke briefly upon the subject of singing in the mission field. Urged the formation of choirs where any favorable talent was to be found. It had been his experience that the choir was an excellent medium through which to reach a good class of people, for those who sing and play are usually desirable associates. Suggested that some one book be decided upon for use in all the meetings, and recommended the "Songs of Zion." Some of the brethren thought that a verse book, or a small book containing the words of the songs in this publication, would be a help in its use.

This closed the treatment of subjects allotted. President Clawson gave a resume of the work gone over during the convention. expressing the great pleasure he had derived from the gathering. He said that he felt better acquainted with the men now in charge of the mission affairs than if he had spent a year in traveling from conference to conference. He suggested that this meeting be made a permanent institution, sessions to be held spring and fall just previous to commencing the usual semi-annual conference gatherings. This was acceded to unanimously. During his remarks he took occasion to mention the fact that more missionaries are going home than are being received. He was doing what he could to get more recruits and had taken the matter up with the authorities at home. He expected that the situation would be relieved before many months. Regarding the training of young elders in the field, he thought it would be an excellent thing for them to exercise their talents in talking to a subject, getting all the information on it that they could, but wouldn't advise nor permit the practice of writing out sermons to be read, in place of putting reliance upon the Spirit of the Lord. "Let us take a sensible view of this matter and do all we possibly can for ourselves, after which it will be time to lean on the Lord. Let us do some thinking for ourselves." Referred to the fact that Oliver Cowdery was told at one time that he had the gift of translating, but Oliver didn't translate because he thought it could be done without effort. The Lord rebuked him for his lack of thought.

The convention, which had held for eighteen hours all told, was brought to a close by singing the Doxology. Benediction by President Rudger Clawson.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 22, 1910.

IN DEFENSE OF THE SAINTS.

It is a significant fact that all the infamous stories that are circulated in the world concerning the Latter-day Saints, are traceable to irresponsible, questionable, or malicious characters. And, on the other hand, it is gratifying to note the measure of praise bestowed by men and women who are, by reason of education, travel and experience, qualified to judge. As a sort of criterion of the source, and quality, of the stuff heralded abroad by our detractors as reading matter for the uninformed, let us select a passage from one of England's best known and most widely traveled newspaper correspondents of the '70's and '80's, Mr. Phil Robinson of the London *Daily Telegraph:*

"Whence have the public derived their opinions about Mormonism? *From anti-Mormons only.* I have ransacked the literature of the subject, and yet I really could not tell any one where to go for an impartial book about Mormonism later in date than Burton's 'City of the Saints,' published in 1862. Burton, it is well known, wrote as a man of wide travel and liberal education—catholic, therefore, on all matters religious, and generous in his views of ethical and social obliquities, sympathetic, consistent, and judicial. It is no wonder, then, that Mormons remember the distinguished traveller, in spite of his candour, with the utmost kindness. But put Burton on one side, and I think I can defy any one to name another book about the Mormons worthy of honest respect. From that truly *awful* book, 'The History of the Saints,' published by one Bennett (even an anti-Mormon has styled him 'the greatest rascal that ever came to the West') in 1842, down to Stenhouse's in 1873, there is not, to my knowledge, a single Gentile work before the public that is not utterly unreliable from its distortion of facts. Yet it is from these books—for there are no others—that the American public has acquired nearly all its ideas about the people of Utah."

The sum total of their diatribes remind us of the tactics of those violent Jews who were so bent on getting the Savior out of their way, and afterwards persecuted the apostles to their death. The case of Paul illustrates the idea. Paul was declaring the Atonement when the people turned on him and had him bound and imprisoned. Numerous trials were had concerning him, and finally

his persecutors secured the services of an orator to present their case. This orator appeared before Felix, the governor, and said: "For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also hath gone about to profane the temple: whom we took, and would have judged according to our law." But notwithstanding all this, Felix, when he heard Paul's defense, could find nothing against him. The same was true of his case when heard before Festus, who succeeded Felix, and especially in his hearing before King Agrippa. The great furore raised by those hate-inspired Jews vanished utterly when measured by right and justice. Intelligent and tolerant men could find nothing against them.

The same is true with regard to the groundless charges brought against the Latter-day Saints. A number of men and women of note have discovered that there is nothing in them. We append a few extracts from their findings. The following account of the visit of Colonel C. G. Dobbs appears in the *Deseret News* of the 3rd inst.:

"Forty years ago, Col. C. G. Dobbs of New York, then a young man, came to Utah on a special trip to see Brigham Young. To-day Col. Dobbs, accompanied by Mrs. Dobbs, is in the city on his way home from a trip to Alaska. At one time the colonel was a newspaper man, but is now a retired business man of the American metropolis. While making the rounds of the tabernacle, Friday. the colonel was met by Mrs. Zina Card, a daughter of the late President Brigham Young, and she remembered as a little girl of six years old having met the colonel at her father's home, where he was entertained one evening forty years ago.

"Col. Dobbs was acquainted with the late D. H. Peery of Ogden, and was pleased to find that Joseph S. Peery, the guide of the party of about one hundred and fifty visiting the tabernacle grounds, was a son of his old acquaintance. Mr. Peery asked Col. Dobbs to talk to the party. 'I have found the Mormon people are a loyal, patriotic people,' he said. 'One of their beautiful articles of faith is that they believe in upholding and obeying the laws of the land. Since the United States law declared that a plurality of wives was wrong, they issued a Manifesto against the continuance of that institution, and have lived up to it. Brigham Young was a great man.'

"Saturday morning Col. Dobbs said to the *News*: 'I consider the Mormon people the highest type of patriotism to be found anywhere to-day in America. The act which placed them in the lead was not when they sent men out to protect the United States mails in the late Civil War; not when they sent the Mormon battalion to fight the Mexicans; not when they sent their boys to the Philippines to die in the cause of our country, but the crucial test of all was when the United States said there should be no more

polygamy in America, and the people assembled in solemn worship and renounced what they considered one of their strongest religious beliefs, and to thereafter do their utmost to keep within the law. That to me,' said Col. Dobbs emphatically, 'was one of the finest examples of patriotism ever witnessed in America.

"'I have found in my travels that religious prejudice, not only in regard to Mormons, but in nearly all cases, is on account of ignorance. What the people need is to meet other peoples and become acquainted with them, and much of the religious prejudice prevailing in our country will disappear.'"

The observation of Colonel Dobbs that religious prejudice is almost everywhere the result of ignorance, finds ample demonstration right here in England. It's amusing to listen to the spoutings of the ignoramuses who hold forth against this people. But then, the devil never was consistent: can we expect his disciples to possess that quality?

For some time past a coterie of clergymen in Norway have labored assiduously to hinder the progress of "Mormonism" in that country, but without much success. As an evidence of the hopelessness of their case, we reproduce herewith a translation from *Nordstjärnan*, the Swedish Mission paper:

"There is grief in the ranks of those radical religious agitators in Norway who for a long time past have busied themselves in press and pulpit with their infamous stories regarding the 'Mormons,' and finally endeavored to enlist the good offices of the legislature to enact laws specially designed to prohibit the 'Mormons' from living their religion or carrying on their propaganda. It must have been very humiliating to those zealots who had hoped, through the law-making body, to receive aid in support of their campaign of oppression, when they read in the daily papers, on the 10th of last August, the following:

"'The Lord Chancellor's Office has now, at the solicitation of the Consistory, given its opinion on the question of whether it ought to present to the Parliament, a bill specially directed against the 'Mormon' religion, and its propaganda. The Lord Chancellor's office discourages the idea. To protect one particular Church, by means of punishment and police interference against all differing religious beliefs and their devotees, is regarded as being contrary to the liberal spirit of the times, and outside the province, or business, of the State. Especially does the Department disapprove of the principle of creating statutes directed against the members of the sect in question, so long as no substantiated facts have been set forth in the complaints.

"'Regarding the complaints lodged, whether of remote or recent origin, concerning the conduct and activity of the Mormons in their proselyting, the Department finds them to be rather unenlightening. Meanwhile, the Office leans to the conclusion that the troubles complained of are somewhat exaggerated and not always

based upon reliable knowledge of the life and teachings of the Mormons.'"

Further comment was made by the Lord Chancellor's Office to to the effect that there are adequate laws already on the statute books to deal with transgressors against the peace and welfare of the country. We are led to suspect that it isn't so much the peace and welfare of the country that these radical anti-"Mormons" are so much concerned about as it is their "livings."

During the agitation mentioned above, the saints were fortunate in being championed by one of Norway's most illustrious citizens, the Honorable Erling Björnsen, son of the late Björnstjerne Björnsen, famous the world around as a writer and statesman. Here is his unstinted testimony, translated from "*Ofoten*," a Norwegian journal:

"Dear Editor: Just at present one of our large papers is lending itself to shameful persecution of the so-called 'Mormons.' I have no desire to mix in this fight which is being waged by bigoted priests, and others with little or no knowledge of the subject about which they write, but I desire to state the impression I received of the 'Mormons' in America. In all the States, from east to west, where I came in contact with our countrymen, I found none who were superior to those in Utah. The accomplishments of these people, with their co-religionists, in the field of culture and material advancement, places them among the happiest people I have associated with. The country was originally dry and barren, but they have overcome it, so that a picture of fruitfulness and beauty is presented, the like of which one seldom sees. And this sort of work is taught in their higher schools—more like universities—which I took particular pains to investigate and become acquainted with. O what joy, at the same time earnestness, distinguished that people, who know so well how to make of themselves splendid American citizens and at the same time retain in their hearts a love for the Fatherland!

"I also visited a number of their worshipping assemblies. I only wish that such beautiful and natural sermons were preached in every church in the world; and their church music was sublime; it knits the people together in truth—a people who have fought, and still fight, for their faith as none others do. Whenever they are written about in Norway, they are held up as pestilent fellows, polygamists, and other such nonsense. All men ought to know that polygamy is contrary to the laws of America. And we should not forget that this religion teaches its adherents industry, sobriety and honesty. It is a benevolent society which invites each person to give of his surplus for the community good.

"It strikes me as an insult to the American government to think of enacting laws against a people whose State belongs to the Union —who were certainly weighed in the balance before they were

admitted. And after all is said and done, the life and morals of the Mormons stand fully as high as our own."

Mr. Björnsen spent some time in Utah in the course of a lecture tour in the United States, and so favorably impressed was he with what he found there that he visited even a number of our small towns. He had an excellent opportunity to become acquainted with us and our institutions, and being a student and traveler his conclusions are reliable. In the light of these facts, his direct and hearty testimony is all the more appreciated by the saints everywhere.

Speaking of this agitation in Norway, we are reminded that during its height, many representative Norwegians, including some clergymen with whom we are personally acquainted, met in a sort of mass meeting and drafted resolutions deprecating the unholiness of the trouble-brewers among their countrymen in the homeland, and declaring for the benefit of the world that the laws in the State of Utah are enforced with as much vigor and faithfulness as in any State of the Union. There were some who did not join in this protest, of course, for there are a number whose presence in the community is due solely to their desire to hinder the the work of the Lord, but it is safe to say that every respectable. liberty-loving and tolerant Norwegian lent his voice in denunciation of the slanders bandied about at home.

There is much to say on this subject, but what has already been submitted will serve to enlighten anyone who is desirous of knowing the truth about this people.

MINUTES OF NEWCASTLE CONFERENCE.

THE Newcastle semi-annual conference was held in Middlesbro', September 18th, 1910. President Rudger Clawson of the European mission, Elder D. Ray Shurtliff, mission secretary, President Joseph W. Clark and twenty-six traveling elders were in attendance.

The first part of the morning session was devoted to the regular preliminary Sunday School exercises. Services commenced at 10:30. After singing, the invocation was uttered by Brother John Cook. The sacrament was administered by Elders W. L. Edwards and Fred A. Dahle, which was preceded by a Sacrament gem given by the Middlesbro' Sunday School. The concert recitation was selected from Matthew 5th chapter, and rendered by the Middlesbro' school in a very creditable manner.

Elder John Adamson made a few remarks on Sunday School work; its object and the advantage to be gained through attendance.

Elder D. Ray Shurtliff complimented the school on its singing, and encouraged part singing. Mentioned how important it is to instil into the young minds the principles of the gospel.

The song, "In our lovely Deseret," was sung, after which President Clawson spoke, using the words of the song as a text. He said the souls of the little ones were just as valuable in the eyes of God as were those who had grown to the full stature of man. "Children should be taught to despise those things which are hurtful to the body. It is important that we set a good example. Admonition and advice avail little if not backed up by good, clean, exemplary lives."

After singing, benediction was offered by Brother Arthur Rogers.

The afternoon session commenced at 2:30. Elder Thomas Laws offered prayer. President Clark welcomed those present and hoped all would feel at home. Conference clerk Ben A. Critchlow then read the labor and statistical reports for the previous six months, which were accepted and ordered filed. President Joseph W. Clark presented the general authorities, also those of the Middlesbro' branch, which were unanimously sustained.

Elder Eugene Grant said his testimony of the truth was gained in the same manner as Peter knew that Jesus was the Christ. It is a glorious privilege to labor for the salvation of mankind. Bore testimony that the gospel was of Divine origin.

Elder Shurtliff said he had met with the saints of God in almost every condition and circumstance, and the same good feeling and spirit was characteristic wherever the saints were met together. It is the purpose of Satan to oppose the work of the Lord. The spirit which makes men oppose the work to-day is the same which operated in the days of the Savior. The gospel was formulated before the foundations of the world, and was given for man's salvation. Our mission in the world is to teach and preach this gospel, which is Christ's plan. The greatest gift to man is eternal life, realized through the acceptance of the gospel.

President Clawson commented upon the opinions extant regarding the Latter-day Saints. Said it was a fearful thing to be prejudiced and warped and biased in our ideas. Read from Matt. 7th chapter 16th to 20th verses inclusive, and made some pertinent remarks on the same. Commented on the lives of the elders; said they were clean and pure-minded and knew that they were a great factor for good in this land.

In the evening, after the customary opening exercises in which the choir, under the direction of Elder Ben A. Critchlow, rendered an anthem entitled, "Come, let us sing unto the Lord," Elder R. C. Robinson, released to return home, expressed the pleasure he had experienced while working in the Lord's vineyard. Declared that the message proclaimed by the elders from Zion was not a new one but was identical with that which was taught by Christ and His apostles.

President Clawson was greatly impressed with the singing of the soloists, the choir and congregation. The Lord likes to be

praised in songs, and good singing is very acceptable unto Him. Drew attention to the sacrifices made by the elders in leaving their homes to preach the gospel. "Sacrifice brings forth the blessings of heaven," and one should never weary in well doing. Eternal life is gained only through persistence in well doing. Enumerated what the first principles of the gospel are and then proceeded to show how essential it is to accept them. God had a definite object in view in giving the gospel. Illustrated how faith was a principle of power and said without faith we could do nothing —we'd be quite helpless, and without faith it is impossible to please God. Told how repentance should come from the heart. Repentance means a Godly sorrow for sin. To repent one moment and the next commit the same thing over again is not repentance at all, and such is the repentance of the world that worketh death. The principle of baptism by water and the Spirit were beautifully portrayed and said this ordinance, like all ordinances of the gospel, was effective only when performed by authorized servants of God, and they are like jewels in a crown.

The services throughout the day were interspersed by solos given by Sisters Flora Ridge and Amy Wright of Middlesbro'.

On Saturday evening a Priesthood meeting was held in Bruce's Hall, when the elders gave in their reports, and stated just how they felt. Valuable instructions were given by President Clawson, and several questions were asked and answered to the satisfaction of all.

BEN A. CRITCHLOW, Clerk of Conference.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Bristol conference have been changed to 84 Carlyle Road, Easton, Bristol.

Successful Social.—On September 10th, 1910, seventy-five saints and friends met in the Morley Latter-day Saints meeting room (Leeds conference), and enjoyed an excellent program. Talent from Pudsey, Leeds, Wakefield and Batley contributed to the evening's enjoyment. A nice sum was realized, which will be used to purchase books for the Morley branch.

Baptisms.—On Thursday, September 15th, 1910, three more persons entered the fold of Christ by baptism in the sea at Southport (Liverpool conference), Elders Clinton Alston and George W. Smith performing the ordinance.

A baptismal service was held September 12th, 1910, at Llwynypia Baths, Ystrad branch of the Bristol conference, where five souls were added to the fold of Christ. Elder J. R. Anderson officiated.

At a baptismal service, which was held at the Bath Lane Baths,

in Leicester, Saturday, September 17th, 1910, six persons from the Loughborough branch (Nottingham conference), were baptised by Elder Charles B. Gunnell. A large number of saints and friends were present to witness the ceremony.

On September 13th, 1910, at a baptismal service held at the Gorton Baths, Manchester (Manchester conference), three persons were baptised, Elders Alvin Sessions and N. Ray Pixton officiating.

A baptismal service at which Harold Smith baptised one person, was held at "Deseret," High Road, South Tottenham (London conference), on September 20th, 1910.

A baptism was held at Cork, Ireland (Irish conference), September 2nd, 1910, at which one member was added to the Church. Elder D. M. Powelson officiated.

Two more souls were added to the Church by baptism in the sea at Portobello, early in the morning of September 19th, 1910, Elder Charles D. McAlister officiating. The converts were from the Edinburgh branch (Scottish conference).

District Meetings.—Two very good district meetings were held in the Albert Hall, Portsmouth (London conference), at 2:30 p.m., and 7 p.m., Sunday, August 28th, 1910. Considering the inclemency of the weather there was a very good attendance. The general and local authorities of the church were unanimously sustained, with the changes made in the branch organization. Elder D. F. Norris reported the branch as being in a progressive condition, the saints in general taking an interest. Elder N. J. Brown favored us with a vocal solo, "I'll go where you want me to go, dear Lord." Elder Charles B. Petty made a few remarks upon the name of the Church, and said that we have not a gospel of any man but only that of Jesus Christ. Elder N. J. Brown very plainly showed the systematic plan of organization of Christ's Church and the usefulness of each officer. He also discussed the fulfilment of prophecies concerning the apostasy from the primitive Church. In the evening Elder J. C. Tuddenham showed how essential it is to have continual revelation for Jesus Christ could not direct the affairs of His church and lead His people without speaking to them. We were then favored with a vocal duet by President W. P. Monson and Elder N. J. Brown, entitled, "Will there be any stars in my Crown?" Elder J. H. Carter occupied a short time upon the principle of obedience as applied to the ordinance of baptism, by immersion, for those who can understand its purpose, and the fallacy of it for infants. President W. P. Monson commented at length upon the agreement between the Bible and the Book of Mormon as to prophecies and their fulfilment concerning the coming forth of the latter record, the history contained in it upon the origin of the American Indians, and upon the principles of doctrine. The "Mormons" are not adding to the Bible. God may add to it at His will, but man may not.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Text: (See subdivisions below.)

I. His Nativity.

1. Of Bethsaida.
2. His father and brothers. Matt. 10: 2.
3. His occupation.

II. As A Disciple of John the Baptist.

1. Hears John's testimony of Christ. John 1: 40.
2. One of the first to seek the Savior. John 1: 37—38.

III. As One of the Twelve.

1. Probably at Cana.
2. "The Disciple whom Jesus loved."
3. On the Mount of Transfiguration.
4. At the Last Supper. (a) His position. (b) His question.
5. In the Garden of Gethsemane.
6. In Caiaphas' house.
7. At the Cross. (a) The Savior's charge. John 19: 26, 27.
8. Present when Christ gave the thrice repeated charge to Peter.
9. Christ's promise to him. John 21: 20—23. (See Doc. and Cov., Sec. 7.)
10. His testimony. John 21: 24, 25.
11. In Samaria. Acts 8: 1-10.
12. Imprisoned with Peter. Acts 3.

IV. Later Life.

1. Carried to Rome and, during the reign of Domitian, plunged into boiling oil.
2. Banished to Isle of Patmos. (a) Here he wrote Revelation.
3. Wrote his Gospel after Revelation.

Aim: Faithful devotion to Christ develops the spirit of love.

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